

arms on the day of his father's death. David sent for the young man and when he was brought into the king's presence he was filled with fear and bowed himself in front of the new made king and asked what was wanted of him. David assured him that no danger should befall him, and then explained how he wanted to show kindness to him for Jonathan's sake, who, being dead, his son would now find a home and father in David's house. David then ordered that all the land which belonged to Saul should be given to this young man, who should there after eat at the royal table and also be a member of the royal house.

We should not wait too long to show kindness to others, for it is too often the case our charities are withheld until our chances have passed away. Therefore people to-day, if they would have been in David's place would not as much as given a crippled boy a pleasant greeting. But David was not this kind of a man; he was true and kind and we learn from him in his lesson the real naming of "True Kindness and Affection."

Sisters' S. C. E.

THE GREAT NECESSITY TO THE BRETHREN CHURCH OF A THEOLOGICAL CHAIR.

Read at the General Conference, held at Warsaw, Indiana, Aug. 27, 28, 29, 30, 31, and Sept. 1 and 2, 1896, by Mrs. J. C. Mackey.

This is the question assigned us literally stated. But we have taken the subject to indicate the practical need of a Theological education among our ministers, and those who are candidates for a sacred office; which will be apparent when we view our church as she now is, along the line of education, and then in her relation to her denominational surroundings.

In the early history of the Brethren Church mental culture, in all departments, was encouraged. We have reason to believe that her founding Fathers were men of profound learning. In an article entitled, "Do we, as Americans, owe our Civil and Religious Liberties to the Puritans Alone?" in the Chicago Lutheran Seminary Record, for July, credit is given to the German paper of Christopher Sower, of the Dunkard Church, for first publishing the Declaration of Independence. Had the Church followed, throughout her subsequent history, the example furnished by Brother Sower, whose descendants now control one of the largest publishing concerns in the great city of Philadelphia, known as "The Sower Publishing Co.," there surely would be little need for the Brethren Church of to-day to go about pleading with her members for the higher educational attainments of her ministry,

and the means to secure these ends. Our people were up to date for a long time. Just when their lapse began we are unable to say; but we know that, for quite a period, the education of the ministry was resented. It is cause for gratitude to God, however, that the day is passed when to have a loose tongue, and to be a repented Christian, may make up all the requirements of the Holy Ministry, and the Church, the Brethren Church is insisting that among other qualifications, the clergyman shall be "apt to teach." Now to be able to make this exaction fairly, our church must furnish the means by which a Theological education may be secured. The way this is to be accomplished we will not discuss here, as it is not the question under consideration.

In the second place, when we take into the account the denominational surroundings of our church we also meet this need.

The Universalist, the Cumberland Presbyterian, and a number of other now great religious bodies, have outgrown their period of a rude and untutored ministry, and have taken their places with other organizations in sustaining a cultured clergy. The tender-hearted, holy Nazarene, to whom we look not only as our Saviour from the world, and self, and sin, and Satan, but also as the great teacher sent from God, declared to his followers, "Ye shall know the truth and the truth shall make you free." The Roman world, with its enlightenment, was represented by the man who from the throne of judgment asked, "What is Truth?"

This query has been echoed, and re-echoed, along the line of the ages. The Ministry of Reconciliation must stand ready to answer the question. Then let the minds of our preachers be stored with all useful knowledge; let their powers be the ablest; and let the Brethren Church furnish the necessary means in the establishment of Theological Professorships, and Schools of Divinity when needed, that God may be glorified.

God is moving over the face of the earth. Errors are vanishing before His presence. His spirit of understanding and power is making less of bigotry and ignorance everywhere. I trust that as we begin a new century greater charity may prevail, and the churches uniting to face the evils of the world may come to realize the might of a common action, that, so working, sin may cease from the face of the earth and the world be filled with righteousness in His name.—*Christian Leader*.

People look at my six days in the week, to see what I mean on the seventh.—*Cecil*.

HELEN KELLER, THE BLIND DEAF-MUTE.

It is important that the reader should know that Helen is no longer dumb. She has for the last five years employed articulate speech as almost her sole method of communicating with those who can hear. She was not quite ten years old when one day she startled Miss Sullivan by spelling upon her fingers, "I must speak." She had learned of a deaf and blind child in Norway, Ragnhild Kaata, who had been taught to speak. At once the determination seized her that she also would speak. Nothing could discourage or dissuade her; and so she was taken to Miss Sarah Fuller of the Horace Mann school, to receive her first instruction in articulation. Details of the process of that instruction cannot here be given. Suffice it to say that "in less than a month she was able to converse intelligibly in oral language." Only eleven lessons and the child was talking more distinctly than the majority of deaf children under the best instruction in articulation are able to do after several years of effort! There is something which touches the fountain of tears in the pathetic yet exultant words of the determined girl when she found herself able to speak: "I am not dumb now!" It was the waiter's privilege at Chautauqua, in July, 1894, to have repeated opportunities to converse with this most interesting child; and while her articulation was by no means perfect, there was but little difficulty in understanding all she said. It was the writer's privilege also to personally test her remarkable ability in lip-reading by touch. He found her able with great facility to understand in a protracted conversation what was said, by putting her fingers upon his lips.—*J. T. McFarland, D. D., in The Chautauquan for September*.

THOSE who take special pride in calling themselves "Agnostics," will do well to read the very deserved rebuke given them by the late Bishop of Derby in his address before the undergraduates of Oxford University. He said: "You young men are very proud to call yourselves agnostics. It's a Greek word. I don't think you're equally fond of its Latin equivalent, 'ignoramus.'"

The experienced Christian has too solid a view of the mercy of God in Christ not to "rejoice," but too exalted views of the holiness of God not to "rejoice with trembling."—*Arnaud*.

Sorrows may take from life its delight, but, thank God! they can never take its duties. At the lowest ebbs of dejection, we still have much to do.—*Maurice*.